

repentance is always accomplished with a desire and a willingness to do God's will. For Ex.—On the day of Pentecost when men were brought to a true repentance, they said men and brethren what must we *do*? Paul on his way to Damascus, on the public highway, was made to realize his mistake and as a result of his genuine repentance, he said Lord what wilt thou have me *do*? The Philippian jailer, when his eyes were opened as to his sin said, Sirs, what must I do to be saved? These men did what they were told to *do* and not only gave a proof of the genuineness of their repentance but also received a great spiritual blessing.

2. It is a life of holy and hallowed fellowship with the invisible. God, Christ and the Spiritual man are *one*. And as a result of this union they enjoy a fellowship one with the other that is not visible or understood to and by a gainsaying world.

3. It is a life sustained and strengthened by hidden divine springs.

4. It is not a perfect life, but a life characterized by the patient endurance of trial, the successful resistance of temptation, and the cheerful performance of duty.

5. It is a life animated by hope's characteristic of the spiritual man.

6. It is the more abundant life, which our blessed Lord promised to give to all who would comply with the conditions of the Gospel. A spiritual man is a benediction to all around him.

The church needs more spiritual men and women. To make society better, to make the home better, to make the church a great power for good.

Let us be men, let us be spiritual men, is my earnest and sincere prayer.

Conemaugh, Pa.

CHURCH FINANCES

SAMUEL LICHTY

The question is, how can we best induce people to give sufficient, in order that organized churches may be kept moving, and the borders of Zion extended. The Lord of course, gives to his people abundantly. The struggle is, to get a small fraction away from them, for the Lord's service. Many devices for raising church funds have been tried. Some of them are good, some are bad, and some worse. We are so liable to store away all we obtain, claim it as our own, and defy any one to get any part of it without giving us material, worldly consideration for it.

Men generally hold the purse. Women as a rule are less worldly and more desirous to aid in good works. This condition is what gave rise to the pastry supper, and church festivals. Women found the best way to get husbands to aid their treasury, was to give the men's stomachs a good fill and make them feel good. Why blame the sisters for using twenty dollars worth of sugar, eggs, flour, etc., besides doing twenty five dollars worth of work, all to get sixteen dollars into their treasury, when it is the only way to get any-

thing. The church officer is not numerous, who will pass around among his business associates, solicit, and raise a goodly purse, for fear the good women will bake, cook and stew,—yes and work themselves sick, preparing for a church festival. Women feel they should be doing something to help the cause along, and they use the means that secures the end. The blame is not with the women, but with the Judases that carry the bag. Men are too stingy in the Lord's work. We are not willing to treat God as well as he treats us. He is almighty—we are dust, and yet we always insist in having the advantage—the best end of every bargain. The scriptures say, that at the great day, there will be many disappointments, and many will be sentenced down, who felt sure they would be invited up. My belief is, that our way of robbing God, will cause us more grief at the judgment day, than anything else. The almost universal condition of the treasury of the Lord is quite empty. Almighty God stands before his people daily, begging for a small pittance of the many good things he gives them, so his work can go on. No class of people in this hard working world, is so poorly paid as the ever busy servant of the Lord. The average man in the pew lives in a fine house, luxuriantly furnished, all his own. The average preacher does not live in a fine house, it is generally a rented house, and he pays the rent out of a small salary. My brethren, these things ought not so to be. These are some of the reasons why our young men crowd into the other professions and callings, and so few can be induced to go into the ministry.

Happy is the church that can enforce the good rule of having all its members give something, and give that amount regularly. Weak and failing is the church, where a few well to do, liberal ones, contribute nearly all and the masses are demoralized with the idea that earnest polished preaching, fine music, easy pews, warm sanctuary, good lights, and everything as clean as a new pin, is their just due, and comes to them as free as the grace of God.

The poor widows mite is always blessed. Small contributions are very acceptable, but those that have silver and gold in abundance commit sin, by giving to the Lord such baser coins as nickels and pennies. God demands and deserves the best we have. The little envelope at the back of the pew, and regular weekly offerings, are easily entitled to first place, among all the various plans of raising funds for current expenses. It is one of the easy things to get small amounts from people and get them often. It is a hard task to collect from people who have not paid for a long while, especially if the amount wanted is of any size. It is one of the freaks in human nature, that the oftener we give, and the more we give, the more liberal we become as givers. And the less we give, the more penurious we become.

If I wished to establish a Brethren Hospital in Cincinnati that reflects credit on the

brotherhood, I would spend little time asking aid from churches that are slow in supporting a minister, nor those who seldom and grudgingly aid the Lord's work away from home. To take a rest, to be excused from giving for a while, does not fit us to do better, but largely unfits us for the blessed work of giving unto the Lord.

If you want a people to be liberal in support of pastor and current church expenses, just keep on insisting, until you make it a missionary church. Induce them to learn to help in good works away from home, and the spirit of cheerful giving will surely grow. I will mention twelve places where help is needed. It will be found a very healthy practice, to ask the church for a liberal offering for one of these objects, the first Lords day of each month. Begin with January, so the offerings for the poor come in the winter: To wit, national missions, poor fund, district missions, Ashland college, EVANGELIST fund, foreign missions, tract fund, national missions, superannuated fund, pastor's donation. Better have more than twelve special offerings in a year, than less. Don't let good people forget the habit of giving, or you will have trouble sure.

When the treasury is not replenished the first day of the week on the gospel plan, then I think the next best way is for the official board to formulate an assessment on all members enrolled, and notify each one what amount is expected once a month. It may be some trouble to collect the sums, but in no event can a church of the living God, afford to let pastor's salary default, or any other unpaid bills drag along to the dishonor of his holy name. We should all feel a keener interest in the good name of our church, than the good name of ourselves personally.

A word to ministers: you are all slow in preaching sermons on church finances. I don't blame you, perhaps I could not speak freely either, if I were in your position. But there is one thing it seems to me you ought to do, and that is, to lecture new converts on the great sin of forgetting the Lords treasury. Tell them it is a command as much as baptism or communion. While they feel penitent and brokenhearted, tell them it is not only a sin, but a shame, to attend services the first day of the week, receive the benefits of the sanctuary, and put nothing in the offering. Audiences are always large at baptismal services. Just think what a help and blessing, such a racy lecture would be to some older members in the back part of the audience, who seldom pay anything, and never a tenth of what his fair share would be.

The lecture to young converts as to church attendance, and along spiritual lines is all right, but they should also be lectured on their financial duties, for the double purpose I have indicated. Then what a lesson it would be for some present, if new converts were told, that members who care for the church all take the church paper, and they read it too. As a rule, the members who do not take the paper, are little help to the cause